

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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What Christ Can Do

By T. DeWitt Talmage, Died 1902

A city missionary visited a house in London and found a sick and dying boy. There was an orange lying on his bed, and the missionary said: "Where did you get that orange?"

He said: "A man brought it to me. He comes here often and reads the Bible to me and prays with me and brings me nice things to eat."

"What is his name?" said the city missionary.

"I forget his name," said the sick boy, "but he makes great speeches over in that great building," pointing to the Parliament House of London.

The missionary asked: "Was his name Mr. Gladstone?"

"Oh, yes," said the boy, "that is his name; Mr. Gladstone."

Do you tell me a man can see Christianity like that and not like it?

There is an old-fashioned mother in a farmhouse. Perhaps she is somewhere in the seventies; perhaps seventy-five or seventy-six. It is the early evening hour. Through spectacles No. 8 she is reading a newspaper until towards bedtime, when she takes up a well-worn book called the Bible. I know from the illumination in her face she is reading one of the thanksgiving Psalms, or in Revelation the story of the twelve pearly gates.

After a while she closes the book and folds her hands and thinks over the past, and seems whispering the names of her children, some of them on earth and some of them in Heaven. Now a smile is on her face, and now a tear, and sometimes the smile catches the tear. The scenes of a long life come back to her. One minute she sees all the children

smiling around her, with their toys and sports and strange questionings. Then she remembers several of them down sick with infantile disorders. Then she sees a short grave, but over it cut in marble: "Suffer them to come to me." Then there is the wedding hour, and the neighbors in, and the promise of "I will," and the departure from the old homestead. Then a scene of hard times and scant bread and struggle. Then she thinks of a few years with gush of sunshine and flittings of dark shadows and vicissitudes.

Then she kneels down slowly, for many years have stiffened the joints, and the illnesses of a lifetime have made her less supple. Her prayer is a mixture of thanks for sustaining grace during all

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T. DeWitt Talmage

The Flesh Without God Reaps Corruption

By Bob Jones, Sr., D.D., L.L.D.

(Message given June 14, 1948 [during commencement week], at Bob Jones University, Greenville, South Carolina. Mechanically recorded for THE SWORD OF THE LORD.)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7,8.

I want to talk to you on the words: "God is not mocked."

As I went up and down this country I used to speak to thousands of men on the last part of verse 7 in this passage: "Whatsoever a man soweth, that shall he also reap"; but I have never spoken before on the words just preceding: "God is not mocked."

One morning here at school I was in my bathroom shaving, praying for a sermon for that day; and like a flash the thought came to my mind: "God is not mocked." I began to ask myself what that meant. Here is what it means—and it is very simple when we come to think of it:

When God says something, it is so. When God makes a law, it stands. When God fixes a thing, it is fixed. When God says that you cannot sin and get away with it, you cannot sin and get away with it. When God says that in due season you shall reap if you will not be faint-hearted, He means you will reap some day. All Hell cannot stop you. When Jesus Christ says, "I will be with you until the end of the age," then never mind what anybody tells you—He is with you if you are right. "God is not mocked." When God says it, it is so. When God fixes

it, it is fixed. "God is not mocked." When God says twice two is four, it works. You cannot change it. You can cover it up a little, but you cannot change it. The laws of God are fixed laws in the physical world, and they are fixed in the spiritual world. The laws of God are fixed! You cannot change them!

For instance, think of this law of God: "The soul that sinneth, it shall die." It is absolutely so forever more. You cannot say, "I'll show them," and get by. You just try it. God is not mocked!

What is God talking about here? He says that it is a fact that you will reap what you sow: the flesh produces corruption; the Spirit produces life.

The Natural Man Is Hopelessly Bad

First, what is the flesh? The word *flesh* used in the Bible sense means man in the raw, man as he is, whether he is a president, a



Dr. Bob Jones, Sr.

king, a Ph. D. in a university; or a poet, an artist, a business genius. The flesh is anybody who is unregenerated. A sinner may think he is respectable, but God Almighty says that the flesh produces corruption.

Now wait a minute; it did not say it could not produce civilization. It did not say it could not produce art. It does not say it cannot produce literature. It does

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Co-operation Among Christians—Is it Baptist? Scriptural?

The Questions of a Baptist Brother Answered Concerning Co-operative Revival Efforts, Interdenominational Fellowship, to Whom Did the Lord Give the Great Commission, Why the Editor Has Fellowship With Born-Again, Bible-Believing Christians of Every Denomination.

By John R. Rice

Dear Brother K—:

Thank you for your letter of some time ago. Now after two weeks' delay I am dictating an answer down in Tennessee where I am engaged for four days of services.

You have asked me some questions and I will answer them as honestly and fairly as I can.

1. Your letter says, "You say you are Baptist but how do you account for your union meetings, etc. Some of your associates are men of character but nevertheless they are men who are miles from being Baptist."

I say I am Baptist, but I do not have any reference to being a part of an iron-bound sect or denomination. I am Baptist because I believe in the independence of a local church, I believe in converted church membership, and baptism of believers only and baptism by immersion. In other words, I am

what Baptists have been historically in doctrine and in convictions. When I say I am a Baptist I do not mean that I am a member of a certain lodge, or certain sect, or certain fellowship. I am speaking about a scriptural position. And in that I am perfectly open and frank. Both in my writings and my preaching I never trim any corners on any of these convictions. No one ever heard me preach even in a union revival campaign but knew that I was a Baptist and believed in converted church membership, baptism by immersion, etc.

2. You say, "I can have Christian fellowship with any born-again believer, but I cannot have church fellowship with every born-again believer."

Of course I agree with that statement. I do not have church fellowship with any but those who are agreed on the great fundamentals of doctrine. I left the

Bible Church in Wheaton when the church conceded that although it believed in baptism by immersion, it did not require immersion, and would not have baptizing in the regular church services. The church was until that time essentially Baptist, not only on what we call "the fundamentals of the faith," but on the distinctives which make it Baptist. I could not continue in fellowship in the

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Dr. John R. Rice

For 25 More Long Years "Investment Evangelism"

From September 4 Through December 31 We Celebrate 25 Years of THE SWORD OF THE LORD With Revival Fire, Soul Winning, Building Consecrated Christians, Defense of the Faith, Now You May Help Supply Capital Investment for THE SWORD OF THE LORD

By Editor John R. Rice

It was September 28, 1934, when the first issue of THE SWORD OF THE LORD came out. There were four tabloid-size pages. The first issue was published in Dallas, Texas. From the very start we had almost the same statement at the head of the front page which now appears there each week:

"An Independent Christian weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism."

In the third issue we began a series of articles on "The Unequal Yoke," showing that the Bible clearly forbids Christians to yoke up with unbelievers.

From the start it has been a sermon paper, with sermons both to the saved and the unsaved, with sermons by great men of the past as well as by the greatest soul winners of the present. From the start it has answered Bible questions, has been against worldliness and modernism, has taught Christians to live separated lives. From the very first God has wonderfully used THE SWORD in soul winning. Now, since September 28 will be the twenty-fifth anniversary of THE SWORD OF THE LORD, we have decided to use the last four months of the year, Sep-

tember, October, November, and December, in celebration for twenty-five years of blessing!

One of the first things we feel we ought to do to celebrate these twenty-five years of blessing is to continue to put THE SWORD on a sound financial footing. So we now start two months of emphasis on "Investment Evangelism," asking friends everywhere who feel led of God to do so, to help us raise the capital investment needed for the Sword of the Lord and to retire more of these long-term loans with which it is financed at present.

For every gift of \$5 or more to "Investment Evangelism" in September and October, we will send not only a receipt for the money for income-tax purposes, but a lovely gold-colored pin in the form of a sword which you will be proud to own and to wear. It can represent THE SWORD OF THE LORD of the Bible, the Sword of the Spirit. And it will be a token of our sincere appreciation for your help in this work.

Why THE SWORD Needs Investment Capital Now

The Sword of the Lord owns its own building at 214 West Wesley without debt. It owns a nice

(Continued on page 8)

Book Reviews

Praise the Lord for twenty-five years of blessing! The Sword of the Lord was born September 28, 1934. Since that time I estimate we have published sixty-two and a half million weekly copies of THE SWORD OF THE LORD! We have published nearly four thousand sermons. The blessings cannot be measured or even approximately estimated in this world. Praise God for these twenty-five years that God has poured out His blessings on this sermon-publishing, revival-fire, defense-of-the-faith Christian magazine!

September Preaching Dates of the Editor

You may hear this editor at the following times and places:

September 13, at Evangel Baptist Church, Lewistown, Pennsylvania.

On Tuesday, September 15, at Miller Road Baptist Church, Garland, Texas.

On Thursday, September 17, at Rolling Hills Baptist Church, 4800 South Riverside Drive, Fort Worth, Texas.

September 18 at the Thornton Street Baptist Church, 520 Thornton Street, Houston, Texas.

On September 21, 22, at the Baptist Premillennial Conference, Longview, Texas.

Thursday, September 24, at Kansas City Temple, 2715 Swope Parkway, Kansas City, Missouri.

September 25 at Gideon Baptist Church, 2209 East Pawnee, Wichita, Kansas.

September 28 at Bible Baptist Church, West and State Streets, Springfield, Missouri.

September 29 at New Testament Baptist Church, St. Louis, Missouri.

The Cheap, Easy Way Will Not Do!

When we announce a sermon contest in THE SWORD OF THE LORD, we are always sad because some people think they will earn a lot of money with sorry, shoddy work. People send us manuscripts written out in longhand which we can hardly read. Young preachers have sermons taken down recorded as preached, and then written out without any rearrangement, any correction, without carefully, laboriously building a Bible sermon, a fine piece of Christian literature. People send us sermons that are typed single spaced, with no room for editorial correction or subheads and hard for the printer to set in type. Or they write on both sides of the paper or they leave no margins.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Beloved brethren, to write a good sermon takes work. If you are not willing to work and pray and study and use lots of Scripture and wait on God for power, then do not waste our time and yours in this sermon contest!

The young preacher may write the winning sermon, but only if he takes time and work and prayer. The beginner has a chance as well as the experienced man, but only if he is willing to pay the price and do good work.

Dear friends, it is always best to live by the rules. And you can't win in this contest unless you do. Remember, the sermon contest closes December 1. Check the rules again in the article announcing the contest.

Honoring Two Noble Women

On Monday night, September 14, Mrs. Rice and this editor will give a dinner in honor of Miss Viola Walden and Miss Fairy Shappard, who have served the Lord with us for long years. Miss Viola came to help us in June, 1934, a few months before THE SWORD OF THE LORD was established. Miss Fairy Shappard came the next year, in August, with about three years taken out for education since then. We thank God for the wonderful Christ-honoring service of these noble women. There are thousands of preachers who have not won as many souls, do not know the Bible as well, or who have not served with as much devotion as have these our partners and fellow helpers in getting out the Gospel.

Christian workers in North Carolina and nearby are specially invited to a conference on revival and soul winning at Faith Baptist Tabernacle, 2917 Wroughton Street, Winston-Salem, North Carolina, Saturday night, August 22, through Tuesday night, August 25. On Monday and Tuesday mornings following the service at 10:00, the church will furnish free luncheon for preachers and full-time Christian workers, missionaries, evangelists, etc. This editor will be speaking in each service, and Evangelist Bud Lyles, announcer and assistant in the "Voice of Revival" broadcast, will sing and help otherwise. We expect it to be a time of great blessing. Everybody is welcome to these services, morning services at 10:00 a.m., evening service at 7:30 p.m., but preachers are specially urged to be present and have fellowship with us in the fine luncheon at noon on Monday and Tuesday, August 24 and 25. Rev. Paul Raker is the aggressive and spiritual pastor of Faith Baptist Tabernacle.

HURRY!

GIANT AUGUST SALE
ENDS MIDNIGHT AUGUST 31. Life-Transforming Sword Books, World Bibles, Christmas Cards at a 20% Discount.

INCIDENTS

and Illustrations

By

Evangelist Robert L. Sumner
Contributing Editor

Catholicism in a Presbyterian Church

Roman Catholics have long uttered prayers and masses for the dead. Although there is no biblical basis for such a superstitious practice, it has brought many a peso into the gold-lined coffers of their church. However, it was with sad heart that we read the following Associated Press release in a Texas newspaper the morning after Memorial Day:

"With head bowed, President Eisenhower joined his fellow members of National Presbyterian Church Sunday in silent prayer for the American dead of all wars.

"Then the pastor, the Rev. Edward L. R. Elson, spoke aloud a Memorial Day prayer, pointing to various plaques on the wall honoring members of the church who gave their lives in the service of their country. He mentioned by name two such members of the congregation, Harry L. Stimson, World War II Secretary of War, and former Secretary of State, John Foster Dulles, who died of cancer a week ago Sunday."

We regret that the President of our great nation was guilty of this abominable, useless custom of Catholicism. We regret that the pastor of the National Presbyterian Church, Rev. Elson, led his church and our President in that heathenistic rite, encouraging them to think that it is Christian or that it has a biblical foundation. Yet we sadly must confess that they were not alone in their folly. Tens of thousands of Protestant churches and literally millions of Protestant people did exactly the same thing last Memorial Day and will continue to do so every Memorial Day until Jesus comes again, no doubt.

That does not make it right.
That does not make it scriptural.

That does not keep it from being an abomination to God.

Booze Befuddled Statesmen

Most of Red Russia's diplomatic gains at conference tables with Western powers have been largely the result of liquor-soaked minds causing perverted judgment.

You would think that our nation—still paying the bitter price of booze-based agreements at Tehran, Yalta, Potsdam, etc.—would eventually learn her lesson, but apparently such is not the case. Those who had hoped for improvement, since our new Secretary of State has such a sober-sounding given name as "Christian," are finding their hopes ill-founded and misguided.

Crew members of the United States Air Force plane which flew the diplomats back to Geneva after John Foster Dulles' funeral in Washington, reported the drinking habits of their illustrious passengers. They declared that British Foreign Secretary Selwyn Lloyd prefers Scotch, France's Foreign Minister Maurice Couve de Murville prefers gin and tonic, and that our own Secretary of States Christian A. Herter sampled a Martini mixed to the formula of Defence Secretary Neil McElroy (17 parts gin to one part Vermouth). On the other hand, Soviet Foreign Minister Andrei A. Gromyko drank nothing but Coca-Cola even though that drink has been frequently denounced by the communist press as "imperialist Coca-Cola, the drink of the warmongers." He downed at least six Cokes during the 17-hour flight while the Western powers sampled hard liquor.

Our government officials need to remember the warning of Proverbs 31:4, 5: "It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

Movie hero Lawrence Tierney, Jr., who once portrayed the infamous, notorious outlaw, John Dillinger, was arrested again the other day in Hollywood on an-



Kids Korner

By Aunt Joy and Aunt Mary

Peggy Ann's First Rose

By Grace M. Kellaway

Peggy Ann hopped out of bed long before anyone else felt ready to open an eye. There was so much for Peggy Ann to see today! She wanted to get an early start.

This was Peggy Ann's first day in her new home. You see Peggy Ann was just seven and had just been adopted. Her Mommy and Daddy had been killed in a train wreck when Peggy Ann was only a wee baby. The years after that had been strange ones. Peggy Ann had spent some time with Grandmother and Granddad, then with Auntie Sue, then with Mrs. Robbins out on the farm, and oh, how much she wished for a home where she could live for always and not have to think of moving again. Now here she was!

Peggy Ann looked over the lovely sunny room that was her very own. The furniture was all painted white and the wallpaper and curtains were white and blue. Her eyes went slowly around the room and rested on a closed door. That led to Phyllis' room.

Phyllis was eleven years old. Oh, how anxious Peggy Ann was that Phyllis would like her! When Mother and Daddy Whiteman had come to visit her to make her their little girl, Phyllis had been along but she had not talked very much. But she had smiled and Peggy Ann had smiled back.

Peggy Ann sat down at the desk in her room and picked up a pencil. Very slowly she wrote in large, careful letters "Peggy Ann Whiteman." Several times she wrote her new name. She looked at it. She said it out loud. While she was practicing on her new name, there came a tap on the door that led to Phyllis' room.

"Peggy Ann," called Phyllis. "Come in," replied Peggy Ann. "I've been practicing my new name, Phyllis. I love you for letting me share your name. Don't you think Peggy Ann Whiteman sounds good?"

"Indeed yes," answered Phyllis. "I'm glad to have a sister. We'll have lots of fun together. Now let's go down and have our breakfast."

Mother and Daddy Whiteman were down in the kitchen and they smiled at each other when they heard the two girls coming, chatting away about pet dogs and school and books.

Peggy Ann's first surprise came when the family sat down to eat breakfast. Each one bowed his head and Daddy prayed! Peggy Ann had been taught to say, "Now I lay me down to sleep," and she never forgot to repeat it before she hopped in bed. But, prayer in the morning! That was something new.

The day went quickly and it was a very happy little girl who from force of habit began to think of gathering up books to look at the next morning. When Peggy Ann had lived with Auntie Sue, Sunday morning had been a hard time for an active little girl. Auntie Sue and Uncle Steve always slept in late on Sunday, and Peggy Ann had had to stay in her room and be quiet ever so long. So she had formed the habit of gathering up books on Saturday night to keep her occupied the next morning.

"Phyllis, have you any books you would let me look at in the morning?" questioned Peggy Ann.

"Why yes," answered Phyllis. "I have ever so many you would like. But you might not have time to look at them before we go to Sunday School. We are going to have a missionary from Africa talk to us tomorrow."

Sunday School? In all her seven years Peggy Ann had had no experience with Sunday Schools. But Phyllis seemed so excited about

it that Peggy Ann became excited too. After Daddy had read to them from the Bible and they had prayed together, kneeling in a circle around the living room, Peggy Ann's first day as a member of the Whiteman family came to an end.

The next morning, Peggy Ann knew that all the boys and girls in the Sunday School room were watching her, but she didn't mind. Phyllis was telling everyone, "This is my new sister, Peggy Ann," and all Peggy Ann had to do was smile.

The missionary told many interesting things about African boys and girls. Peggy Ann had to shiver a little when he told them how the boys and girls liked to eat grasshoppers just as she liked to eat peppermint candy!

Then the missionary turned to the table where stood a vase of beautiful roses, and he chose a white long-stemmed one and walked straight to where Peggy Ann was sitting. "This bright eyed young lady has been listening so well that I want to give her this lovely rose. Would you like to have it?"

"Oh, yes sir," said Peggy Ann. She took the lovely flower and breathed deeply of its delicate perfume.

"May I use it for just a few minutes more?" asked the missionary.

"Yes sir," replied Peggy Ann quite willingly.

The missionary held the lovely white rose in one hand and began to talk again to the boys and girls. He spoke about the lovely world in which we live and how our Heavenly Father made every bit of it. As he talked he pulled a couple of the velvety petals from Peggy Ann's rose. Her eyes grew wide as she saw what he had done. He talked on and pulled off a few more petals, and a few more, and a few more. He laid them on the table in a little pile. He kept pulling off petals and breaking the stem until there was just a little pile of broken stem and torn petals in place of the lovely flower. Then he scooped it all up in his two big hands and held it out to Peggy Ann. Her hands were on the seat beside her and she did not move to take the offered petals.

"My dear young friend, I do not blame you for not wanting your flower. I have ruined it." It was very quiet in the Sunday School room as he spoke.

"God, our Heavenly Father, has given to each of you boys and girls a life that is like the beautiful white flower. What are you going to do with it? Are you going to grow up tearing it apart and ruining it as I did this rose? Many men and women offer to God the scraps of a ruined life. God gave His Son to die that through His blood we might be made whole. When God speaks to you, give Him your life."

As he finished speaking, the missionary turned and pulled two more roses from the vase—one white and one blood red. When he offered these to Peggy Ann she quickly took them.

All afternoon the two roses on the dining room table preached their little sermon to Peggy Ann. When it came time to have prayer that night, Peggy Ann had many questions to ask. Mother and Daddy and Phyllis were so kind as they told her about Jesus and how He died for the sins of the world. And when they prayed, Peggy Ann asked Jesus to save her and a new lamb was brought into the Shepherd's fold.

(From STORIES TO TELL BOYS AND GIRLS, compiled by Al Bryant, Zondervan Publishing House, Grand Rapids, Michigan. Used by permission.)

Boys and girls, don't you think that the Lord Jesus was pleased that Peggy Ann accepted Him as Saviour the first time she heard

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Free Book of 110 "Poems That Preach"

By the Editor

During August we gave the book of 110 poems titled *Poems That Preach* free to everyone who sent a gift of \$1 or more for the "Voice of Revival" radio broadcast.

Our August bill is so heavy and it must be paid by September 10. The broadcast fee alone will be over \$7,000 for the five Sundays in August. So to encourage you to send your gift and rush it to us before the 10th, we still offer free this lovely book of 110 poems.

You will like it. We selected these poems through seventeen years for use in THE SWORD OF THE LORD.

Here is a sample.

Where Is God's Power?

A city full of churches
Great preachers, lettered men,

Grand music, choirs and organs;
If these all fail, what then?
Good workers, eager, earnest,
Who labour hour by hour:
But where, oh where, my brother,
Is God's Almighty power?

Refinement: education!
They want the very best.
Their plans and schemes are perfect,
They give themselves no rest;
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost!

We may spend time and money
And preach from wisdom's lore,
But education only
Will keep God's people poor.

God wants not worldly wisdom,
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit,
That quickeneth the soul.
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart.

We may have human wisdom,
Grand singing, great success;
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly!
And keep us every day;
That men may all acknowledge,
We live just as we pray.
The Lord's hand is not shortened,
He still delights to bless,
If we depart from evil
And all our sins confess.

—Samuel Stevenson

That is one of the 110 poems. Read it aloud, pray God to let it be a blessing to you. And read it to the family.

Send your gift to the radio broadcast, "Voice of Revival," Box 420, Wheaton, Illinois. And if it gets to us by September 10, we will send this book, *Poems That Preach*, free if you request it.

Will you hurry? And pray God to take care of this heavy load.

"My Heart Was Blessed Tremendously"

Rev. Jack Hyles, till recently pastor of the Miller Road Baptist Church, Garland, Texas, which in the number of converts baptized each year ranks in the first half dozen churches in the world, is on the Co-operating Board of the Sword of the Lord. So he was sent a copy of the book, *Man Sent From God*, a biography of Dr. John R. Rice, written by Evangelist Sumner.

Here is Brother Jack Hyles' nice letter about the book.

"Dear Dr. Rice:

"What a pleasant surprise it was yesterday to receive the autographed copy of your biography. I sat down immediately and read it through and my heart was blessed tremendously.

"I appreciate Brother Sumner's taking time to write such a well-deserved tribute. I believe in years to come that the world will realize the greatness of your ministry. I'll never forget the first time I ever read THE SWORD OF THE LORD in a Bible class in East Texas Baptist College and what it did for me, my life, and my ministry during the years when I needed steering right the most. The Lord used THE SWORD OF THE LORD and the Sword Book Club to keep me straight. Whatever little ministry I have had, much of the credit must go to THE SWORD OF THE LORD.



Rev. Jack Hyles

"Again may I say that the book was tremendous and I appreciated the gift."

The book, *Man Sent From God*, has 17 chapters, 262 large pages, beautifully bound, with Dr. Rice's picture on the jacket. It has an introduction by Dr. Bob Jones, Sr. We believe and hope that *Man Sent From God* will stir thousands of other Christians to trust the Lord more, to stand firm in time of temptation.

The price is \$3.50, during August sale only \$2.80. Add 15c postage.

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

This is not a drawing contest. There is no matter of chance involved. If a sermon is simply taken down as preached, without a great deal of labor and correction and study in the preparation and writing it out to make it useful, it will have little chance to be accepted. It takes work and study and prayer and time to prepare a good sermon, to write it out so it will be blessed of God. This editor's sermon on "What Must I Do to Be Saved?" has been printed in some fifteen million copies, and we have heard from some ten thousand people who have found Christ through that sermon alone, in the English, besides other thousands saved through foreign editions. But the sermon was written down several times, with a great deal of care and prayer and checking to see what God would best use. It takes work to prepare a soul-winning sermon to be used in print.

THE SWORD OF THE LORD publishes about three sermons each week. Always one of these is addressed directly to the unsaved. THE SWORD OF THE LORD specializes in preaching the Gospel more than any other Christian magazine we know. The greatest sermons that are preached and written out in this generation are published in THE SWORD OF THE LORD. It is proper then that THE SWORD OF THE LORD should have these annual contests in which hundreds of preachers from all over the world submit manuscripts for possible publication. And it is proper that the best sermons, most likely to win souls and set a proper pattern for soul-winning preaching, should be properly rewarded.

Every preacher should remember that here is a wonderful chance to win souls by writing a gospel sermon, careful, scriptural, with earnest compassion and tears, and with the power of God upon it and with many, many Scriptures in it. Here is an opportunity to set a pattern for the more than 20,000 preachers who regularly take THE SWORD OF THE LORD. You can bless thousands if your sermon is counted worthy of publication in THE SWORD OF THE LORD. Remember, the contest closes December 1. Extra copies of the rules of the contest may be had on request.

Meanwhile, friends and readers of THE SWORD OF THE LORD will pray that God will use the sermons prepared for this contest to win many souls and bless thousands.

Sword Will Pay \$1,600 For 25th Anniversary Evangelistic Sermons

AWARDS OF \$300 TO \$100 FOR TEN BEST EVANGELISTIC SERMONS IN CONTEST CLOSING DECEMBER 1

By the Editor

As a part of our four months' celebration of THE SWORD'S twenty-fifth anniversary, we are offering \$1,600 again in awards for the ten best evangelistic sermons to be submitted to THE SWORD OF THE LORD by December 1.

First award, \$300.
Second award, \$250.
Third award, \$200.
Three awards of \$150 each.
Four awards of \$100 each.

This makes a grand total of \$1,600 we will pay as awards for the ten best evangelistic sermons submitted in this contest.

Some of the greatest soul winners in America have won in this sermon contest.

Other evangelistic sermons in the contest, which do not win one of the ten highest awards, will still be purchased for use in THE SWORD OF THE LORD, if they are judged to reach the high standard of usefulness fitting them for publication in this revival weekly.

Rules for the Contest: Please Read Carefully

Every year some sermons are submitted that cannot be considered because they do not observe the rules.

1. All sermons must be original, previously unpublished. If copy-right material is used, the author must get permission and give proper credit.

2. All sermons must be addressed to the unsaved with the evangelistic purpose of bringing lost sinners to conviction, or repentance, or saving faith in Christ, or for all these purposes. Only evangelistic sermons will count.

3. All sermons must be typewritten, double-spaced, on regular typewriter paper. Leave margins of at least one inch, top, sides, and bottom of each page. Use only one side of the paper. Name and address of the author are to be on the first page of every sermon.

4. No sermon will be considered that does not represent the out-and-out Bible believers' viewpoint. Do not use your Scriptures from the Revised Standard Version or Moffatt's translation; do not quote known modernists with approval.

5. Prize-winning manuscripts will become the property of THE SWORD OF THE LORD for publication. THE SWORD OF THE LORD will offer to purchase other sermons which we think we ought to have for publication in THE SWORD even if they do not win the contest. The author may use the sermons later in books. All sermons offered which do not receive a prize and which are not purchased will be returned to the authors. We hope to announce prize winners on or before February 1.

6. Sermons should preferably be of average length; we suggest they be perhaps between three thousand and five thousand words, though this is not a binding rule.

7. Each sermon should be accompanied by letter from the author giving his age, educational attainments, degrees, position, any books published, and his denominational affiliation.

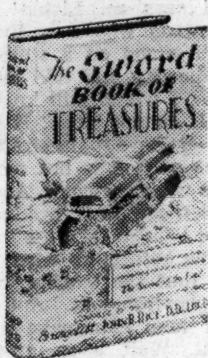
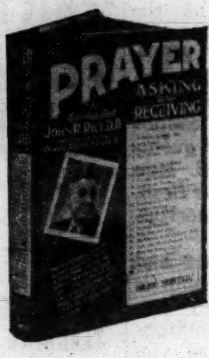
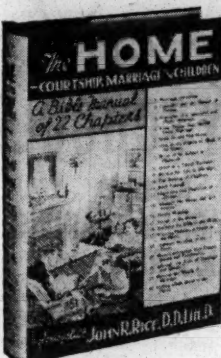
8. All manuscripts must be in hand at Sword of the Lord office on or before December 1. Mail your manuscript early so it will arrive in time to be counted in the contest.

9. We reserve the right to disregard any manuscript which is not suitable or which we regard as not true to the Bible. We also reserve the right to withhold any of the ten prizes if, in the opinion of the judges, no sermon is at hand worthy of that prize.

Extra copies of these contest rules are available on request.

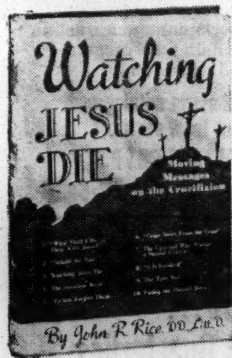
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The Bible clearly teaches that "the labourer is worthy of his hire" (Luke 10:7) and "even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). So it is proper and right that preachers should receive reward for their labor in getting out the Gospel.



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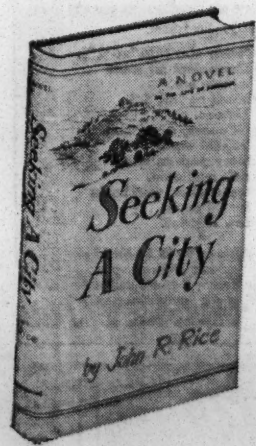
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Flesh Reaps Corruption . . .

(Continued from page 1)

not say it cannot build empires. It does not say it cannot build planes that fly through the air. It does not say it cannot make ships that sail the sea. But it says the flesh always produces corruption. If you sow to it, that is what you will reap (or produce).

When I was a boy we used to talk about total depravity. That is an awful ugly word—that total depravity business. But we have the wrong idea about depravity. You say, "He is not totally bad." Well, you just do not know what you are talking about. If a man is a sinner, he is totally bad. Anybody who is not a Christian is totally bad. He is totally bad in the sense that he is minus God. If God is not there, there is no goodness there, and God is not there unless he is there in regenerating grace.

I say again: man is totally depraved in the sense that he is minus God. All this Unitarianism that has got into Trinitarian pulpits and Trinitarian education in this country and that goes around talking about "the spark of divinity in man that makes us all brothers"—this Unitarianism that says that God is the Father of all of us—is a lie born in Hell and hatched in the Satanic domain. It is not so! The flesh is corrupt. Listen! Any sin any sinner ever committed, every sinner under proper provocation could commit.

Human Civilization Without God Produces Only Cultured Rottenness

I shall never forget years ago when I was in Athens. I walked among the ruins of the Acropolis. I went to Mars' Hill and stood where Paul stood to preach in the old days. I read from the Scripture his sermon. I came down the steps of the Parthenon. The steps were so perfect that we could not tell where the stones came together. Such perfect stone masonry I never saw in my life before. I stood there and thought about it and marvelled at the achievement. I had a sort of thrill when I thought of the ancient Greeks and of their civilization. In some ways Greece probably reached for a little while—or maybe for some period of time—the highest type of culture that the history of the world has ever known.

I went from there to another place where I found the seats on which they used to sit and see their dramas. I sat down on one of those seats and thought of the men who had sat there in days gone by. Then the guide took me over to a museum. And in a little

corner he showed me the statues of perversity that any decent man would blush to behold, perversity associated in the minds of those Greeks with their own Grecian gods. I stood here in the midst of the crumbled ruins and said, "The flesh produces corruption." It may build a house of civilization in which there is art and architecture. There may be drama and music and speech and language in that house; there may be books on the shelves; but that house of civilization is always filled with corruption. The flesh produces corruption!

Men tell us they are going to fix up the world. They are going to get rid of all the ignorance in this country. They are going to powder the nose of civilization, comb its hair, press its pants, shine its shoes—dress it up and put it on parade! But you know, you can be nicely dressed and as mean as the Devil!

I would like to know what our schools have done for us morally in this country. I will match the virtue of the women who lived in the old days in mountain cabins, against the virtue of these high school graduates and college graduates in this country who hang around barrooms, with an elbow on the bar, with a cigarette in one hand and a cocktail glass in the other and an arm around a drunkard. The flesh produces corruption!

Say, man cannot produce the goods because he does not have the goods to produce! Inherently he does not have the punch.

If it were not such a tragedy, it would be a joke. From one of the university campuses of this country there came a sensational story the other day—a wonderful story. The neighbors near the campus said, the conduct of those university students was so bad it had to be corrected. There were headlines on the front pages of the papers of this country about it, and one of the girls said there had been too much "heavy necking"—whatever that means! I have my idea as to what she was talking about. She said the regulations to try to break it up on the campus would not effect her so much because her sweetheart was out on the Pacific Coast. I thought when I read that story that she must know a good deal about "heavy necking." Lovely days these are! Wonderful days! And wonderful America—lovely land of our nativity! University students whose education is being paid for with tax money, millions of dollars of it—and neighbors saying, "It smells so bad on the campus we

can't stand it; do something about it!"

There is a scientific laboratory in that university. There are art and literature and so on. But it does not seem to work. "God is not mocked!" "The soul that sinneth it shall die!"

Human Movements Without God Fail and Die

When man sinned and died spiritually he was left a hopeless, helpless creature; and he belongs to a hopeless, helpless race. He can build houses but then he has to tear them down because they get so nasty he cannot live in them. He can build civilization, but it smells so bad and is so full of the germs of death that he dies in the civilization. The flesh cannot produce. God said it would not produce. If you think you can make it produce, remember God says, "I'm not mocked." Listen, nine tenths of all the educational philosophy of this nation, nine tenths of all the social reform in this nation, nine tenths of all the human uplift in this nation is built upon a false program. Men think they are going to fix the world. They think they are going to get it so nice people will not be afraid of anything the rest of their lives. They think they are going to get it so wonderful nobody will be uneasy about anything; so wonderful they will always have plenty to eat, plenty to wear and will never be afraid of the future. But they cannot fix it! How do I know? "God is not mocked!" They are building it on a fallen race, on corrupt human nature.

Before that famous Democratic Convention in New York, I wrote William Jennings Bryan. I said: "My dear Mr. Bryan:

"I have just made a tour of the West. I believe that if you would flirt a little with the Klu Klux

"I see God will have all my heart; and He shall have it," was the remark of a Christian lady when news was brought of the death of two of her children by drowning.

—Selected.

Klan you could be nominated for the presidency. You do not have to go too far; just flirt with them a little, throw a few kisses at them."

I have a letter in my files from Mr. Bryan, written in his own hand. He said,

"My dear friend: "I appreciate your letter. There are many good men in the Klu Klux Klan—many very good men. Many of them are my friends. But that organization will not last. Selfish men will destroy it." It seems that he was right.

Man Is Inherently Selfish

Political parties come and go. Movements come and go. Man is selfish. Say, did you know that every appeal they make is for self? Do you think a man could be elected to the United States Senate who went up and down this country and said, "Gentlemen, let's all go to doing right. Let's do right!"

"What are you going to do with Russia?"

"Whatever is right."

"What are you going to do with so and so?"

"We are going to pray over it and do whatever is right."

"What are you going to do about . . ."

"Whatever is right. This is what I think now. We are going to pray over it; I would like to have you remember it in prayer."

Instead of that, a man comes around and says, "Yeah, you laboring men do not get what you ought to have. I'll protect you." Or they say, "Your crowd is left out in the cold; put me in and I'll show you something." They do not say it in that way. But they say it.

All the appeals that world leaders make today are appeals to the flesh. Do you know what they are saying? They are saying, "You cannot have a big army; if you have a big army you will have war."

"Is that so?"

"Yeah, you will have war."

"Why is that?"

"Well, a man will shoot if he has a big gun." Why does man shoot when he has a big gun? Oh, you thought he was divine, didn't you? Man shoots when he has a big gun because he is a bad man. I would not be any more tempted with a big gun than I would with a little gun if I am right. A big navy and a big army would not make a Christian nation fight any sooner than a little army and a little navy. They are saying, "We had better fix things up now and save ourselves from Russia." Well, I am in on that. I hope we can; but, oh, man is trying to take care of himself. He is trying to feed the flesh, feed the flesh, feed the flesh. All right, feed it. Get it fat—and what will it be? It will get fat and lazy and as rotten as it can be. "God is not mocked!"

Evolution comes along and says, "We'll beat that law. That isn't so. We are going to build the evolutionary hypothesis. We are going to show you that that is not so. Man one time away back yonder started as a little speck of nothing except that there was a little something that wiggled, a little something that was life. It came on up and up and up, and now here is man." Evolution is a rotten, dirty lie! How do I know? God says so. Listen! If all the scientists who ever lived on this earth stood on a stack of Bibles to the sky and told me evolution is so, I would still know it is not so. It cannot be so! It just cannot be so! Be not deceived by evolutionaryists. God is not mocked. Men reap what they sow. And the flesh, if men sow to it, produces corruption.

The reformers come along and say that the trouble with man is his environment. And they say that man can make an environment. Wait a minute! Are you crazy? Do you mean to tell me that man is big enough to make an environment and then turn around and fix it? If man could fix his environment, that would fix him; he would already be fixed and would not need to be fixed.

The New Birth, the Only Way to Fix the Flesh

Well, what are we going to do about the whole thing? There is only one thing on God Almighty's earth to do, and that is to get men regenerated. There is nothing to do but to get them saved. A man is a new creation in Jesus Christ; he is to grow in grace and in the knowledge of the Lord Jesus Christ. He is to feed the spirit, nourish it; grow in grace. That is the unconquerable, winning something.

Young folks, don't let this gang, this bunch of smarties over America, fool you. Oh, some of them are nice. But you know a dog can be gentle. We had a little dog one time—the more I saw of that dog, the less respect I had for some people! He would wag a little bobbed tail and tell me I was the nicest man he had ever seen. He would get on our laps and love us. When Mrs. Jones was sick he would follow her up the steps and try to stay around her. He was more attentive than I have known some children to be to their own mothers. But that dog died one day, and he is dead forever. You can be nice and educate yourself. You can have some nice traits. But so can animals. If you have not been born again, there is nothing good in you.

Maybe you do not like that. Well, let me tell you what you can do about it: call up Heaven, get God on the telephone and tell Him you do not like it. Do not blame me. Just call Him up on the telephone and say, "I don't like

what You said."

"Be not deceived." The Devil will try to deceive you. He is trying to deceive the whole world. He is trying to make the world believe it can build a government that is decent. Don't deceive yourself about it. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Young people, don't feed the flesh. Oh, I am not talking about eating your food. That is not feeding the flesh. I am not talking about the normal functions of the human body. That is not feeding the flesh. I am talking about catering to the man in the raw, throwing kisses at him, patting him on the back, saying, "You wonderful thing!" It is not so! The flesh has no inherent spiritual value.

Young people remember: "God is not mocked!"

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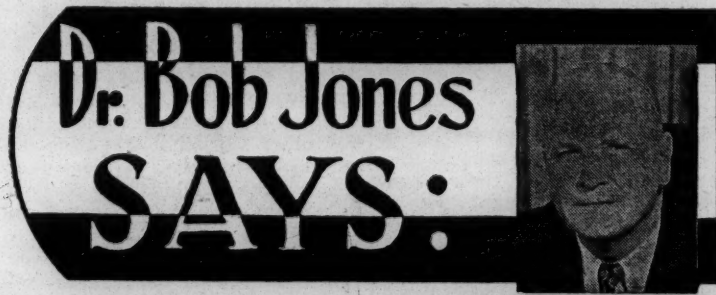
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Co-operation Among Christians

(Continued from page 1)

church when it ceased to stress baptism by immersion, although it still receives only converted people to membership, and it still has independent, local church government.

3. You say, "There is not one teaching in the Bible that is not essential. Every doctrine in the Book is essential either to salvation or to obedience."

But you are using the term "essential" in an artificial meaning. The word "essential" means what it means, not what it does not mean. If you want to use it in that sense, then of course absolute perfection is essential to obedience; but you are not perfect and so in that case you miss some essentials. But frankly that is not the meaning of the word "essential," of course, and that is not the way you use the word in other connotations. There certainly is a difference in one being wrong on the deity of Christ and the blood atonement, and in being wrong, shall we say, on foot washing. It is certainly not the same thing to have fellowship with an infidel, a Christ rejecter, an enemy of the Gospel, as it is to have fellowship with a Christian who may differ on some incidental but who is born again and loves Jesus Christ and serves Him and wins souls. There is no real sense in your and my trying to pretend that to disagree about the meaning of some verse of Scripture which is somewhat obscure is the same as differing on the virgin birth of Christ and the blood atonement. That simply is not true.

And the distinction I make is one which the Bible makes continually and which all of us have a right and duty to make.

If one is wrong on the Gospel, divine inspiration says, "Let him be accursed" (Gal. 1:8, 9). If one does not abide in the doctrine of Christ, he "hath not God," is unconverted, and we are not to receive him in our houses nor bid him Godspeed according to I John, verses 7-11. But on the other hand, the Bible plainly says to us, "Him that is weak in the faith receive ye, but not to doubtful disputations." Every church in the world has people with slightly differing beliefs about some matters. The Bible does not teach, and no one else ought to teach, that absolute uniformity in every jot and tittle of belief and practice should be required in a local church. They did not have absolute uniformity at Corinth, as we see by the letters of Paul, I and II Corinthians. There was no uniformity either in practice or in doctrine, that is, in nonessentials. And Paul did not say for those people that they should come out from the church because there were some differences. However, on some radical errors of life they were commanded not to have fellowship with people. And of course on some radical departures from Christian doctrine, we are commanded not to have fellowship with people.

I say that distinction was a Bible distinction. The fundamentals of the faith are not the same as some secondary matters.

Jesus Himself made it very clear that there is a great difference in the importance of some doctrines and other doctrines. He accused the Pharisees, "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Some matters are lesser and some matters are weightier. And that distinction is made throughout the Bible and ought to be made in our fellowship and practice.

The Bible never hints anywhere that absolute uniformity in minor matters of belief is to be demanded even in local church fellowship. And if I demanded such uniformity in a union campaign, I would be demanding what you yourself do not demand in your local church fellowship, and I would be wrong.

4. You say, "In your city-wide meetings where do you urge the 'converts' to go? To the co-operating churches?"

First of all, let me state again clearly what I have always stated.

Some people have misrepresented the facts in this matter, trying to excuse Billy Graham, but I will not be a party to their sin by ignoring the matter. I have strict standards for my revival campaigns. I let the standards be known everywhere I go. I have repeatedly, from the platform, the first Sunday night of my revival campaign, invited any preacher who did not believe what the Bible said about Hell or who did not believe anything else in the Bible to simply get up and leave the meeting. I have said frankly that any such pastor was not a Christian but a pagan, a heathen, an infidel. I would have no fellowship with such a preacher or such a church. I say I made those remarks publicly in revival campaigns, as a customary matter. My position is very clear.

Where do you suppose we would have the converts go? In the first place, do you want no converts except of Baptist families? And would you not agree that converts ought to go to good Bible-believing churches? I certainly teach that always they ought to go to good, sound, Bible-believing churches. And you may be sure, in the first place, no one misunderstands my position. Everybody knows that I am a Baptist. But I am a Baptist who loves the Lord and loves Christians and wants the whole cause of Christ to prosper. I do not believe the cause of Christ is simply a Baptist cause. I believe the name of Jesus is far above the Baptist name. And I rejoice to say that in many communities there are churches which are truer to Christ than Baptist churches—maybe not in the official statement of faith, or some minor incidentals, but in their spirit, in their preaching of the Gospel, in their love for Christ and for souls. The fact that one carries the Baptist name does not make him a good Christian, and such a name does not guarantee that the converts will be well cared for. In many, many towns the worst thing you could do for a new convert would be to insist that he go to a Baptist church instead of some church which is truer to Christ and truer to the Bible. Often even in doctrine Baptist churches are not as sound as some other good church. No convert is ever encouraged by my preaching to baptize babies, and one is never encouraged to believe in the Arminian position. But I still want the people of all denominational backgrounds to be saved and want them to go into good churches, and I tell them so.

When you hold a meeting, if you ever do, where do you tell the converts to go? Do you tell them to go to a Baptist church when the church is sectarian in spirit, when it does not represent Christ or the Bible? Do you tell them to go to a Baptist church when it is dead, when it is certain they will not have any Bible teaching that is reliable and thorough? Do you urge them to go to Baptist churches where the pastor does not know anything about and does not believe in the premillennial coming of Christ? The plain truth is that over half the Baptist churches in America are pastored by such pastors. If you insisted on converts going into such churches, then are you not taking a part in their unbelief and in their false doctrine? And why is it worse for a Methodist to sprinkle a baby than it is for a Baptist to deny or ignore the thing so much more taught in the Bible about the second coming of Christ and the premillennial truth?

5. You say, "Where does the doctrine of the local New Testament church fit into your ministry?" And again you say, "Somewhere in the long ago the local church was established."

What local church do you mean? You use the term as if you did not mean "local." I believe in local churches. But when you say, "I sincerely believe our Lord Jesus founded the church," you talk like a Roman Catholic. The church in the sense you talk about, a local congregation, was never founded as an institution. There is no record of any such thing in the Bible. There are local churches, and they are God's plan, but when was the first local church? I cannot say. The Bible does not tell. I dare not give the Catholic emphasis and meaning to the term "church," meaning a denomination. That is not the meaning in the Bible as surely you ought to know, and I believe you do know.

label "Baptist" as I am with Bible doctrine and with loyalty to Jesus Christ.

6. You say, "I do not understand your unionizing."

But the term you use is not a Bible term. It is a sectarian term. You are surprised that I step across sectarian lines. (I mean sectarian in the sense that you are going by label, not by particular doctrine or loyalty to Christ or

soul winning.)

I preached in a Christian and Missionary Alliance church not long ago where they give nearly

(Continued on page 6)

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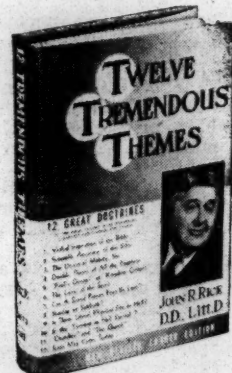
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\$100 per member to foreign missions annually. They receive only converted people, they baptize by immersion, doctrinally their po-

sition is Baptist and better than most Baptists in that it is pre-millennial. Now why is that union-ism to preach in a good New Tes-

tament church which does not carry the name "Baptist" and which is more scriptural in its spirit, practice, and soul winning, and

giving than most Baptist churches?

You mention the Arminianism of Methodist churches, but I spoke to a man last night, a Baptist, who told me he used to be saved but now he is lost. Is that man any better off because he calls himself a Baptist, though he does not understand the doctrine of grace and does not live for God? And lest you should say that is not the fault of the church or teaching, I am this week preaching among a fine group of Baptist churches, but there are in the area literally hundreds of Baptist preachers who have almost no education, who do not know much Bible, and who preach much heresy and the opinions of men instead of the doctrines of the Bible. I believe they are saved, good men. They believe in Christ and the Bible, but they do not know much Bible and do not preach much Bible. Why does the Baptist label make them just right and others who love the Lord more, who live better, who do not smoke cigarettes and chew tobacco and belong to lodges and take bloody oaths, as do many of these—why would another man better in life and practice, truer to Christ both in doctrine and in life, be poorer company in a revival campaign?

sorry Methodist and Presbyterian and other churches miss it in so many details, as they often do. But Christian fellowship and working together to win souls is never in the Bible based on absolute uniformity in every detail. The Bible does restrict fellowship for those who believe certain great essentials and who live according to certain great principles. It does not restrict fellowship to those of a denomination or a label or even to uniformity in minor doctrines. And where the Bible sets no such standard, I would be following men instead of God if I set such a standard.

8. You say, "I sincerely believe our Lord Jesus founded the church and commissioned it to carry on His work . . ." And you say, "In my opinion every work of Christ should be under control of sound N. T. churches."

But I notice you say, "In my opinion." That is all you could say as an honest man because you cannot show that the Bible gives any such command. What New Testament church controlled Paul's ministry? What New Testament church sent Peter out to preach to Cornelius, or at Pentecost? It is still God who calls preachers. It is still God who leads a Christian to talk to his next-door neighbor, leads a mother to win her own child, leads a Sunday School teacher in soul winning. It is true that a church has a right to elect a pastor and to set certain standards that are proper and scriptural within that pulpit. But the idea that a local church must control every individual outside the church and every revival campaign and every preaching engagement and every effort to win a soul to Christ—that simply is not taught in the Bible.

The Great Commission was given to every individual who is saved. Jesus gave the commission to the apostles and then as we plainly see in Matthew 28:19, 20, He commanded these apostles to baptize the converts, "Teaching them to observe all things whatsoever I have commanded you." Thus every individual was to be given the Great Commission. That is God's plan and no man has the right to change it.

I teach Christians to be baptized, to join a sound, Bible-believing and Bible-preaching church. But I tell people plainly that the title does not belong to the church, it belongs to the Lord. The call to the ministry does not come from a church; it comes from God. The leading of the Holy Spirit does not come from a church; it comes from God to the individual. Any man who lets a church control his message or control his personal soul-winning efforts would be dishonoring God. He might be counted a very fine Baptist, but he would be a very poor Christian and a poor preacher.

You wrote me very frankly and I have answered as kindly and as fully as I can.

In Jesus' name, yours,
John R. Rice

"Great Chapters of the Bible"

John 20

The Saviour Lives Forever

Clues Across

- 1 "----- she runneth, and cometh to Simon"
- 5 "after eight days again his disciples ----- within"
- 7 "these are written, that ye might believe that Jesus is ----- Christ"
- 9 "blessed are they that ----- not seen, and yet have believed"
- 11 the raw material from which iron is taken
- 12 "many other signs truly did Jesus in the presence of his -----"
- 16 "Jesus saith unto her, -----"
- 17 "she had seen the Lord, and that he had spoken ----- things unto her"
- 18 initials of two brothers-in-law (Gen. 24:29, 67)
- 19 "there appeared ----- angel unto him from heaven, strengthening him" Luke 22
- 20 suffix meaning three (as in trinity)
- 21, 23 "If we say that we have ----- sin, we ----- ourselves" I John 1
- 26 "So they ----- both together: and the other disciple did out-run Peter"
- 28 "I had fainted, ----- I had believed to see the goodness of the Lord" Ps. 27
- 30 "that ye might believe that Jesus ----- the Christ"
- 31 "Then the disciples went away again unto their ----- home"
- 32 "Then were the disciples -----, when they saw the Lord"
- 33 "behold, he ----- before you into Galilee; there shall ye see him" Matt. 28 (modern spelling)
- 38 "----- he had so said, he shewed unto them his hands and his side"
- 40 "as yet ----- knew not the scripture, that he must rise again from the dead"
- 43 "she turned herself back, and ----- Jesus standing"
- 45 "One of the servants of the high priest, being his kinsman whose ----- Peter cut off" John 18
- 46 "In that day shall the Lord of hosts be for a crown of glory, and for a ----- of beauty" Isa. 28
- 48 "Children, have ye any meat? They answered him, -----" John 21
- 49 husband of Tamar (Gen. 38:6)
- 50 "behold, thy King cometh, sitting on an ass's -----" John 12
- 51 a large animal of the cat family
- 53 "those that thou gavest me I have -----" John 17
- 54 "then came Jesus, ----- doors being shut"
- 55 "Mary Magdalene came and told the disciples that she had seen the -----"

Clues Down

- 1 Didymus
- 2 brother of Abraham (Gen. 11:27)
- 3 "but the Son abideth -----" John 8
- 4 initials of a godly man and his godly great grandfather (Gen. 5:29, 24)
- 5 "But these are -----, that ye might believe that Jesus is the Christ"
- 6 "he breathed on them, and saith unto them, ----- ye the Holy Ghost"
- 8 "He that eateth bread with me hath lifted up his ----- against me" John 13
- 10 "I have set before thee an ----- door, and no man can shut it" Rev. 3
- 13 a sharp, high-pitched sound
- 14 "that ye might believe that Jesus ----- the Christ"
- 15 "And many other ----- truly did Jesus in the presence of his disciples"
- 22 "and the Father in me ----- else believe me for the very works' sake" John 14
- 23 "he that shall blaspheme against the Holy Ghost . . . is in ----- of eternal damnation" Mark 3
- 24 "gave them power and authority over all devils, and to ----- diseases" Luke 9
- 25 initials of three strong men of the Bible (Judg. 3:15; Judg. 14:5; I Sam. 17:4)
- 27 "upon the men of Shechem, which ----- (ed) him in the killing of his brethren" Judg. 9
- 29 secretive
- 34 "when he had said this, he breathed ----- them"
- 35 one of two poles with a step to raise the foot above the ground in walking
- 36 "Then ----- they Jesus from Caiaphas unto the hall of judgment" John 18
- 37 "Then said Jesus unto Peter, Put up thy ----- into the sheath" John 18
- 38 "The first day of the ----- cometh Mary Magdalene early" an animal unclean to the Israelites (Lev. 11:6)
- 41 "as my Father ----- sent me, even so send I you"
- 42 "For as ----- they knew not the scripture, that he must rise again from the dead"
- 44 a confederate with Abram (Gen. 14:13)
- 46 "Peter seeing him saith to Jesus, Lord, and what shall this man -----?" John 21
- 47 a bronze coin of Palestine
- 50 abbreviation for 50 across
- 52 "----- to my brethren, and say unto them, I ascend unto my Father"

Free!
for correct, prompt answers to
Puzzle Number 34

The Finnish Gold Story

By S. D. Gordon



If this story is true, it is one of the most remarkable ever printed about the power of God to answer the prayer of His believing children. I say "if this story is true," because that is exactly how Gordon starts his account of the incident, one of the most miraculous ever found outside the pages of the Bible.

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I have examined the evidence and believe it to be true; I believe it really happened. You . . . well, you will have to examine the evidence for yourself as set forth in this fascinating little booklet and make your own conclusion. We think you will be convinced! But even if you remain a doubting Thomas, you will be glad you got this booklet and read it carefully.

Summed up, the story is thus: "It was about a woman who had to pay an unjust bill for lumber used in building a little chapel. She hadn't enough money; all efforts to get more failed; legal action threatened; then during prayer the money in her little treasure-box increased in amount until there was enough to pay the claim."

Fantastic? Yes, but before you disbelieve it, you'd better examine the evidence. Get this booklet!

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. IF YOU PRINT YOUR ANSWERS ON A SEPARATE SHEET OF PAPER, PLEASE PUT THEM IN THE SAME FORM AS THE PUZZLE RATHER THAN IN COLUMNS. THIS MAKES THEM MUCH EASIER TO CHECK AND ALSO REDUCES THE POSSIBILITY OF MISTAKES. Entries will not be returned.
3. In order for you to receive this week's prize, *The Finnish Gold Story*, your entry must be postmarked by midnight, August 31, 1959. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 34 will appear in the September 11 issue of THE SWORD OF THE LORD.
4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these

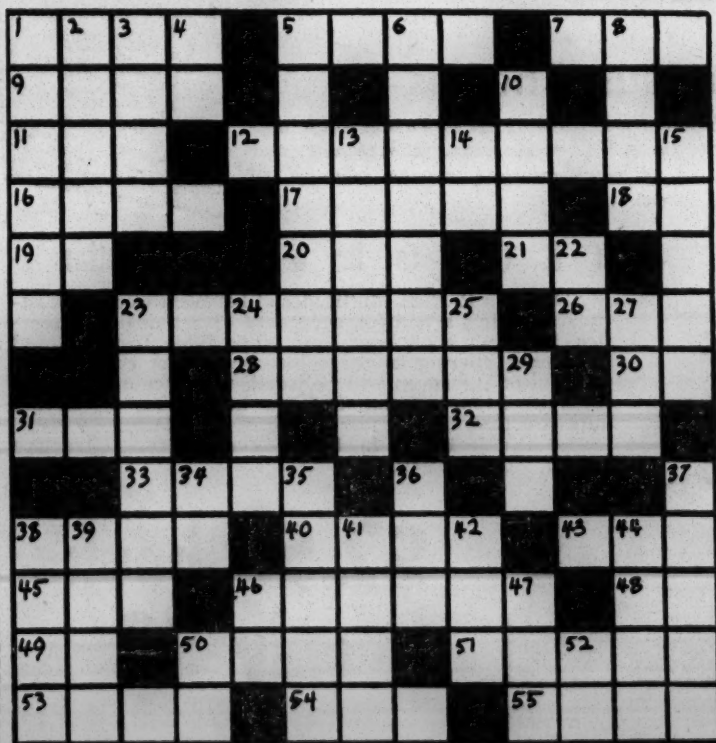
coupons! They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Those who have forty coupons will receive a copy of the book, *Man Sent From God*, which is a thrilling biography of Dr. John R. Rice. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Answer to Puzzle No. 31

WHEN THEY SAW
RID THE NECK
IT HAD DEATH
THE STAR THEY
TEA THEE H O
ERR EE ARAB U
N LO ROMAN AN
BY R M EGG
TO VEIL A LA
REJOICED WITH
IR I EDOME
B C WAY M
EXCEEDING JOY

Deadline: August 31, 1959

Puzzle No. 34



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What Christ Can Do

(Continued from page 1)

those years; and thanks for children good, and Christian, and kind; and a prayer for the wandering boy whom she hopes to see come home before her departure. And then her trembling lips speak of the land of reunion where she expects to meet her loved ones already translated; and after telling the Lord in very simple language how much she loves him, and trusts him, and hopes to see him soon, I hear her pronounce the quiet "Amen," and she rises up—a little more difficult effort than kneeling down.

And then she puts her head on the pillow for the night, and the angels of safety and peace stand sentinel about that couch in the farmhouse; and her face ever and anon shows signs of dreams about the Heaven she read of before retiring.

In the morning the day's work has begun downstairs, and seated at the table the remark is made: "Mother must have overslept herself." And the grandchild-

ren also notice that Grandmother is absent from her usual place at the table. One of the grandchildren goes to the foot of the stairs and cries: "Grandmother!" But there is no answer. Fearing something is the matter, they go up to see, and all seems right. The spectacles and Bible on the stand, and the covers of the bed are smooth, and the face is calm, her white hair on the white pillow-case like snow already fallen. But her soul is gone up to look upon the things that the night before she had been reading of in the Scriptures. What a transporting look on her dear old wrinkled face! She has seen the "King in his beauty." She has been welcomed by the "Lamb who was slain." And her two oldest sons having hurried upstairs, look and whisper, Henry to George: "That is what it is to have Christ!" and George to Henry: "Yes, that is what it is!"

There is a New York merchant who has been in business I should say forty or fifty years. During an old-fashioned revival of religion in boyhood he gave his heart

to God. He did not make the ghastly and infinite and everlasting mistake of sowing "wild oats," with the expectation of reaping good wheat later on. He realized the fact that the most of those who sow "wild oats" never reap any other crop. He started right and has kept right. He went down in 1857, when the banks failed; but he failed honestly, and never lost his faith in God. Ups and downs—he sometimes laughs over them—but whether losing or gaining, he was growing better all the time.

He has been in many business ventures, but he never ventured the experiment of gaining the world and losing his soul. His name was a power both in Church and in the business world. He has drawn more checks for contributions to asylums and churches and schools than is known to any one, except God. He has kept many a business man from failing by lending his name on the back of a note till the crisis was past. All Heaven knows about him, for the poor woman whose rent he paid in her last days, and the man with consumption in the hospital to whom he sent flowers and the cordials just before ascension, and the people he encouraged in many ways, after they entered Heaven kept talking about it; for the immortals are neither deaf nor dumb. Well it is about time for the old merchant himself to quit earthly residence. As it is toward evening, he shuts the safe, puts the roll of newspaper in his pocket, thinking that the family may like to read them after he gets home. He holds up a five-dollar bill and gives it to the boy to carry to one of the car men who got his leg broken, and may be in need of a little money; puts a stamp on a letter to his grandson at college, a letter with good advice and an enclosure to make the holidays happy; then looks around the store or office and says to the clerks: "Good evening," and starts for home, stopping on the way at a door to ask how his old friend, a deacon in the same church, is getting on since his last bad attack of vertigo.

He enters his own home, and that is his last evening on earth. He does not say much. No last words are necessary. His whole life has been a testimony for God and righteousness. More people would like to attend his obsequies than any house or church would hold. The officiating clergyman begins his remarks by quoting from the psalmist: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

Every hour in Heaven for all the million years of eternity that old merchant will see the results of his earthly beneficence and fidelity; while on the street where he did business and in the orphan asylum in which he was a director and in the church of which he was an officer, whenever his geniality and beneficence and goodness are referred to, bank director will say to bank director and merchant to merchant and neighbor to neighbor, and Christian to Christian: "That is what Christ can do. Yes, that is Christianity."

There is a man seated or standing very near you. Do not look at him, for it might be unnecessary embarrassment. Only a few minutes ago he came down off the steps of as happy a home as there is in this or any other city. Fifteen years ago, by reason of his dissipated habits, his home was a horror to wife and children. What that woman went through with in order to preserve respectability and hide her husband's disgrace is a tragedy which it would require a Shakespeare or Victor Hugo to write out in five tremendous acts.

Shall I tell it? He struck her! Yes, the one whom at the altar he had taken with vows so solemn they made the orange blossoms tremble! He struck her! He made the beautiful holidays "a reign of terror." Instead of his supporting her, she supported him. The children had often heard him speak the name of God, but never in prayer, only in profanity. It was the saddest thing on earth that I can think of—a destroyed home!

Walking along the street one day an impersonation of all wretchedness, he saw a sign at the door of a Young Men's Christian

Association: "Meeting for men only." He went in, hardly knowing why he did so, and sat down by the door, and a young man was in broken voice and poor grammar telling how the Lord had saved him from a dissipated life, and the man back by the door said to himself: "Why cannot I have the Lord do the same thing for me?" and he put his hands all a-tremble over his bloated face, and said: "O God, I want that! I must have that!" and God said: "You shall have it, and you have it now!"

And the man came out and went home a changed man, and though the children at first shrank back and looked to the mother and began to cry with fright, they soon saw that the father was a changed man.

That home has turned from "Paradise Lost" to "Paradise Regained." The wife sings all day long at her work, for she is so happy, and the children rush out into the hall at the first rattle of the father's key in the door-latch to welcome him with caresses and questions of: "What have you brought me?" They have family prayers. They are all together on the road to Heaven, and when the journey of life is over they will live forever in each other's companionship. Two of their darling children are there already, waiting for father and mother to come up.

What changed that man? What reconstructed that home? What took that wife who was a slave of fear and drudgery, and made her a queen on a throne of affection? I hear a whispering all through this assemblage. I know what you are saying: "That is the power of Christ!" My Lord and my God, give us more of it!

Why, my hearers from all parts of the earth, do you not get this bright and beautiful and radiant and blissful and triumphant thing for yourselves, then go home telling all your neighbors on the Pacific or in Nova Scotia or in Louisiana or Maine or Brazil or England or Italy, or any part of the round world, that they may have it, too; have it for the asking; have it now? I want to invite you up into heights of safety, and satisfaction, and holiness, as much higher than those which the world affords as Everest, the highest mountain in all the earth, is higher than your front doorstep.

Here He comes now. Who is it? I might be alarmed and afraid if I had not seen Him before and heard His voice. I thought He would come before I got through with this sermon. Stand back and make way for Him. He comes with scars all around His forehead; scars in the center of both hands stretched out to greet you; scars on the instep of both the feet with which He advances; scars on the breast under which throbs the great heart of sympathy which feels for you. I announce Him. I introduce Him to you—Jesus of Bethlehem and Olivet and Golgotha. Why comest Thou hither this winter day, Thou of the spring-time and summery heavens?

He answers: "To give all this audience pardon for guilt; condolence for grief; whole regiments of help for day of battle; and eternal life for the dead!"

What response shall I give Him? In your behalf and in my own behalf I hail Him with the ascription: "Unto him who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, Amen."

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The August sale is fast coming to a close. All Sword books are offered until August 31 at a 20% discount, as described in detail in other issues of THE SWORD this month. See also some special ads in this issue. Order any book by Dr. Rice, any World Bible, any Christmas cards from Sword of the Lord, Box 420 Wheaton, Illinois, deduct 20% on these items from the regular retail price, add 5% for postage (minimum of 15c) and rush your order. Special price in quantity lots on 25c pamphlets—40 copies for \$5. Please hurry. Take advantage of this great opportunity today.

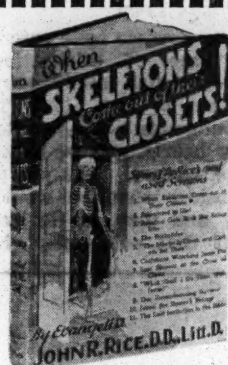
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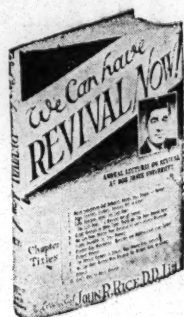
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—Reviewed in OHIO INDEPENDENT BAPTIST



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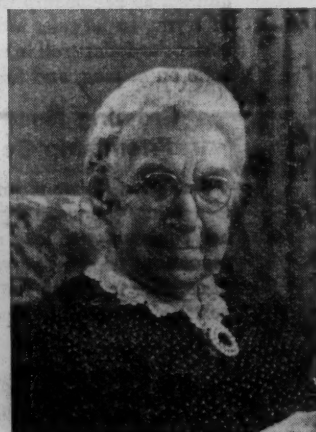
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25 More Years ... Investment Evangelism

(Continued from page 1)

Singspiration Building at 210 Front Street in Wheaton, a two-story brick and basement building that is now rented out, since we discontinued our wholesale department and book club and combined all the workers into one building. This building is free of debt also. We purchased the Presbyterian Church property in Wheaton as a proper site for a future suitable office building for the Sword, God willing. That includes a church building, the pastor's home, and another two-story house with three apartments used by some of our workers. This church property is debt free also. Then of course the office fixtures, equipment, and machines are paid out and clear.

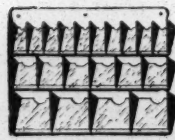
But through the years we have not had money for necessary expansion, have not had the working capital needed. So we have made long-term loans to furnish the working capital. Some of these have been paid off in the last two years through "Investment Evangelism" funds, but there is a need to clear out all our loans and have working capital that will make THE SWORD OF THE LORD secure for the immediate future.

Could we not have made enough money to make THE SWORD OF THE LORD a good and profitable investment, paying a good return and laying by reserves?

Yes, if we had been willing to pay the price. We could have charged more for subscriptions. We could have taken ads for the Revised Standard Version of the Bible, as some Christian magazines did. We could have taken care not to offend anybody by discussing the movies or by telling what was wrong with the movies or the lodges. We could have had the friendship of multitudes in the denominations if we had not, week by week, warned people of the sin of modernism.

We have gotten out about twenty million copies of my books and pamphlets. If we had been willing to get out only half as many and to charge a good deal higher prices, we would have made lots of money. If I had gone along with Dr. Graham when he began to run with modernists, I could have had full-page ads from his headquarters, as other Christian magazines do. And we would not have lost thousands of subscribers who are offended when we preach hard against sin, when we expose modernism.

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But this is not supposed to be a money-making enterprise. Churches are not. No good Christian would want a church to be run just to make money. Christian schools are not. Foreign mission boards are not run to make money. I am called to preach. The best I know I am getting out the Gospel through THE SWORD; through books and pamphlets; through the nation-wide radio broadcast, the "Voice of Revival"; and in my public preaching and private testimony. Long ago I gave up all plan of making any financial requirements for myself, or trying to lay by any money. And the Sword of the Lord is incorporated not for profit, chartered as a nonprofit foundation under the laws of Illinois and so recognized by the United States government.

Thank God for the free literature, millions of pieces of it, which we have gotten out to the unsaved around the world in many, many languages! Thank God for the missionaries, for the native pastors in foreign countries, for ministerial students in this country, for retired preachers and underpaid country preachers to whom we have sent THE SWORD OF THE LORD free, when they could not well pay for it themselves.

So we are not making money and we do not expect to. We are being thrifty and careful. But we are trying to get out the Gospel. We are day by day cutting out all waste and keeping careful records and making ends meet. But we need the gifts of God's people to

form permanent capital for the Sword of the Lord.

Some Reasons Why We Are Not Embarrassed to Ask God's People Who Wish to Help Us in "Investment Evangelism" for THE SWORD OF THE LORD

No, we are not embarrassed to ask God's people to use some of God's money in attending to God's work. Here are some of the reasons why.

1. The work is a nonprofit foundation, wholly given to getting out the Gospel. No one can own any of the property or make any profit from THE SWORD OF THE LORD. Mrs. Rice and I cannot recover any of the thousands of dollars which we put into the work. I could take a salary but I do not and I never have. I live on the free-will offerings of God's people in a revival ministry. We have exactly the same right to ask God's people to help this work as a pastor has a right to ask people to give to the support of a church. We have exactly the same right to ask people to help in this work as a foreign mission board has a right to ask for gifts to send the Gospel.

2. The work has been proved to have the blessed anointing of God upon it. Thank God for the fruit He gives as we get out the Gospel! We are amazed at the thousands who have been saved through the work of THE SWORD OF THE LORD, at the revival campaigns that have been had, at the evangelists who have been called out, at the

young ministers who have been saved from modernism, at the Christians whose lives have been transformed. Every day's mail proves that THE SWORD OF THE LORD is worth the support of God's people. Compare it with the money given to denominational causes or given to other causes, good causes that deserve the support of good people, and you will see that THE SWORD OF THE LORD is worthy.

3. I feel free to ask your help because not a penny given to THE SWORD OF THE LORD comes to me. I ask you to help because it is God's work. I will give as I ask others to give. I have through the years. I am only asking those who feel as I do to give as I do for the loving Saviour who has done so much for all of us and to get out the Gospel as He commanded us to do it.

4. Best of all, I feel free to ask you to give because we do not want any gifts except those which God leads you to give. If God says give, then do it to please Him, not to please us. We do not ask for all of the Lord's money which is in your hands, but only for that part of it which He leads you to send for the support of THE SWORD OF THE LORD.

So now we have entered a blessed time of celebration of the twenty-fifth anniversary of THE SWORD OF THE LORD. "Investment Evangelism" is a matter dear to our hearts, and we believe dear to God's heart. Will you prayerfully consider what God would have you do, and then as He leads send a gift that will really honor His

Kids Korner

(Continued from page 2)

that God had sent His only Son to die for her? Peggy Ann was adopted into God's family about the time she became a member of the Whiteman family.

Aunt Joy and I have six adopted nieces and nephews. And you know we find that we love them just as we do the other children in the family. My little boys, Andy and Johnny, like to play best with their cousin John, because he is the boy nearest their own age.

Will you get your Bible now and look up Galatians 4:4 and 5 to see how those who trust the Lord Jesus receive the adoption of sons?

name and will help get out the Gospel, a gift that will stop interest payments on long-term loans, and help make permanent this avenue of blessing to the world.

And don't forget, for every gift of \$5 or more to "Investment Evangelism" we send a beautiful little gold-colored sword pin. It shines like a jewel; it does not tarnish; it has a safety catch so you may wear it safely on lapel or blouse. It has a spiritual significance that many would like to show. And of course with every gift of \$1 or more there will be a receipt, and the gifts are deductible from taxable income.

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

"How a Wonderful New MONEY-MAKING IDEA

can put up to \$50 more a week
into your pocketbook—

just for visiting at home with friends
and neighbors in your spare time"

BY HELEN HARLEY



In the three or four minutes it is going to take you to read this page, you are going to make a discovery that I know you will remember the rest of your life. That simple discovery is based upon the fact that *when people stop thinking about selling and concentrate on helping*, they have unlocked the key to undreamed of profits!

Actually, all of us are salesmen in one fashion or another. I suppose you can say that I hold my job as Placement Director because I "sold" the company on my ability, or that I am married to my husband because he was "sold" on my looks and talents. But when we make the mistake of thinking about selling as "the act of convincing people to buy something so that we selfishly can pocket a commission of a dollar or two for ourselves," we frequently defeat our purpose!

The WONDERFUL NEW MONEY-MAKING IDEA that you read about in the headline above is simply that we have been able to show hundreds of women all over the country that there is untold treasure awaiting them when they think and act as Friendship Counselors instead of trying to be sales women. How much easier the dollars roll in when they concentrate on *helping*, and forget about *selling*!

Growing Need for More Friendship Counselors

Just what do we mean by a Friendship Counselor? We mean a person who serves her community chiefly as a specialist in promoting friendly personal communications. She performs the increasingly important function of helping the people of

her community (mostly friends and neighbors) select the right kind of correspondence notes, stationery, greeting cards, table decorations, gifts and gift wrappings that correctly express the individual's feelings and personality. Whether your friends wish to convey best wishes, remembrances or condolences, they always know they can count on you as their Friendship Counselor for the smart, correct form of communication.

Also a Chance to Go On a Wonderful Shopping Spree!



Whether you are one of our newest Counselors or a veteran, you get an equal chance to share in \$5,000 worth of prizes and prize-money, just for a little extra effort. Only 10 minutes extra a day could get you as much as \$500 cash extra, for shopping.

Can anybody become a Friendship Counselor? Well, not exactly *anybody*. But we don't care if you are 16 or 66, and whether you are a high school graduate or not. It is more important that you have some artistic taste; and a comfortable place in which to visit with friends and neighbors where you can provide the kind of help they frequently need.

Pays You Up to \$10 a Visit

Best of all, you're not tied down to this kind of job. You can spend your time when and as you like. Your earnings, of

course, will depend on your activity, but earning \$50 a week between now and Christmas is not unusual. Some times just a few minutes pleasant visiting nets as much as \$10! And you'll be warmly thanked for your help!

Coupon Below Brings FREE Information

Our new Friendship Counselor's Kit with complete information is yours for the asking. Why not send for it today, and find out all about this wonderful new spare-time money-making opportunity. You are under no obligation, should you decide that you are not interested. With the Kit we also send you our FREE CATALOG, which provides a complete display of the Personal Stationery, Correspondence Notes, Greeting Cards for All Occasions, Table Decorations, Gift Wrappings, made available through Friendship Counselors, as well as our exclusive Name-Imprinted Christmas Card Selection. Also included are 4 boxed assortments of Christmas Cards sent for your approval.

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